

THE SPIRITUALIST

AT WORK.

DEVOTED TO THE BEST INTERESTS OF HUMANITY, PROGRESSION HERE AND HEREAFTER

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THE WARNING BELL.

[There is a bell in St. George's Channel, in a place called The Mixen Sands, a mile or so away from the shore. It is so constructed and floated that the ceaseless dashing of the sea keeps it *always ringing*, and the tones of the waves warn the mariner not to pass between it and the shore.]

Loud o'er the ocean a shrill noise is pealing—
Hence comes the sound so mysteriously stealing?
Nothing we see but the white caps of Ocean,
Yet from the waves comes the same strange commotion.

There's a bell on the sands, a mile from the shore,
Which rings by the dash of the waves evermore,
And the knell

Bids seamen beware of the treacherous sand
Heaving between that lone spot and the land.

When the moon hangs low and the stars stud the sky,
In the softness of midnight those tones float by,
With the morning sun and the radiant noon,
With ice-cakes of winter or roses of June,
On week-day or Sabbath, in sadness or cheer,
The clang of that bell ever falls on the ear—
Ring out! ring!
Cling! clang! cling!

That sound on the wind floats, now faint and now free,
Changing its tones with the roll of the sea.

Now echoing air the bell's tones will repeat,
Transform them to accents of melody sweet;
The gay marriage-peal swelling forth at the time,
Or multiplied clang speaking Sabbath's glad chime.
Then still evening comes, and the pure joy around
Takes a funeral tone and a wailing sound—
Hear it roll—
Toll! toll! toll!

How weary the wail of the bell seems to be,
As slowly it sways by the wash of the sea.

'Mid the sharp lightning's glare and thunder's loud roar,
When the storm-king submerges the fretted shore,
When the winds join their hands in a dance of death,
The music that leads them, the hurricane's breath,
'Mid the hoarse, sullen roar of the surf's mad bound,
The bell booms its warning in shrill, startling sound—
Ring loud there!
Men, beware!

So this wild alarm flutters loud o'er the gale,
Telling the mariner which way to sail.

A rocket shoots up—hark! a cry floats to land,
While booming of guns tells a wreck on the sand.
"Run for the life-boat! Bend quick to the oars now!
Pull away! pull away!" While drops on each brow
Tell the effort all make the poor creatures to save
From sinking and dying beneath the cold wave.
"Help!" they cry.
"Help is nigh."

We come with the life boat! All danger is braved;
The rescue is perfect—the whole crew is saved!
—N. Y. Ledger.

THE DISCUSSION.

[Continued from No. 24.]

THE CHRISTIAN'S DUTY IN REGARD TO SPIRITUALISM.

A Sermon by Rev. John Bakewell, Rector of Grace Church, Topeka, Kansas.

Text used by the Rev. J. Bakewell:

Deut. xviii: 10-14.—There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all these things are an abomination unto the Lord. * * Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee to do so.

Text used by E. V. Wilson, in THE SPIRITUALIST AT WORK:

1st Corinth. xiv: 1, 27, 29, 30, 32, 33.—Follow after Charity and desire spiritual gifts, but rather that ye may prophesy. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. Let the prophets speak, two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. And the spirits of the prophets are subject to the prophets. * * For God is not the author of confusion, but of peace.

J. B. You may have observed that I have not attempted to expose these things as the tricks of impostors, nor have I admitted that they are produced by the spirits of the dead. But I have said, and will most positively and unreservedly affirm, that whether true or false, they are prohibited by the word of God, and are to be abhorred by Christian people. Should I desire to do so, I have no means of showing

that consulters of familiar spirits, all the way back to the Cumæan Sybil, to Simon Magus, or to the witch of Endor, were tricksters and impostors. Whether there be supernatural support for these things or no, I care not. *One thing I know*, that such practices, when covered with the cloak of Spiritual agency are against the law of the Supreme God. And I prefer to take this position, not only because I deem it the position of the inspired writers, but because the advocates of this system in these United States have gained tremendous advantage by mystifying people as to the point in controversy. They say to us, if you cannot show these things to be false, believe them to be true, and on this evidence receive Spiritualism; and thousands—many in this place—have fallen victims to their sophistry. For observe carefully: should we admit that these phenomena are real and not tricks, it does not necessarily follow that they result from the agency of spirits; and even if we grant that they result from the agency of spirits, it does not necessarily follow that they are produced by the spirits of the dead, or that Spiritualism is true. The question to be decided is, whether it is right to have anything to do with phenomena which are said to result from supernatural agency. Are we at liberty to consult the spirits, if spirits they be? Is this practice condemned by God's word, or is it not? Ought I, as a follower of God, to touch it, or to have anything to do with it? What is the tendency of this thing? What its effect upon those who advocate it? Are they made better Christians thereby, or do they generally become skeptical?

E. V. W. We have observed thus far that you avoid the direct issue, viz., Is Spiritualism true or false? Is it the result of trick, or caused by some natural law, not yet understood, or is the phenomena produced by the spirits of the dead? Here you fail. Your position is an equivocal one, thus avoiding the main object of your discourse. You tacitly admit the phenomena, yet seek to cover up the admission. Why? Have you seen and heard that which you cannot deny? And if so, you seek to shirk the responsibility of the truth thereof, by affirming "that whether true or false, they are prohibited by the word of God, and are to be abhorred by Christian people." Now you have made a point, and we intend to show beyond peradventure, that your assertion is false and not founded in fact and on law or testimony.

First. The law quoted in your text, Deut. xviii: 10-14, is selected out of at least twenty chapters of laws, ordinances, and instructions given to the Jews by their leader, every one of them as binding on us to-day as those you have quoted. Each had its penalty, and that penalty was death. Under this law you prefer charges against us, bring us to trial before a court in which we cannot be heard. Is it just? Now let us see where you and your church stand, under this same code of laws. We will apply the law as found in Deut. xiv: "Ye are the children of the Lord your God." 1; "Thou shalt not eat any abominable thing." 2; "Nevertheless ye shall not eat of them that chew the cud, or of them that divideth the hoof, * * hare, the coney, * * they are unclean. These Christians eat. The swine,

* * it is unclean unto you. Ye shall not eat of their flesh, nor touch their dead carcasses." "And whatsoever hath not fins and scales ye may not eat, it is unclean unto you. Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it. Or thou mayest sell it unto an alien." So much for food. All of which the Christians violate or set at naught.

We will now look in the divine law of slavery, Deut. xv: "And if thy brother, an Hebrew man or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee." 12; "And it shall be, if he say unto thee, I will not go away from thee * * then thou shalt take an awl and thrust it through his ear unto the door. And he shall be thy servant forever." 16, 17.

The observation of times, forbidden in your text, is commanded in Deut. xvi: "Thou shalt not plant thee a grove of any trees near unto the altar of thy God." 21.

We find in Deut. xxi, that a stubborn son shall be stoned to death for not listening to his father or mother. We find the Christian ministry of every denomination under the sun, confirming murderers and giving them passports to Heaven and the glory of God. Yet in this code of laws, whereby you judge us, we find the following: "For he that is hanged is accursed of God." Deut. xxi: 23. Of adultery the sentence is death, and yet not a Christian in the land is put to death for this crime. Deut. xxii: 22. We find a curious distinction made between the penalty for adultery by consent of parties and rape. The one is sentenced to death, 22d v.; the other shall give the father of the damsel fifty shekels of silver, and she shall be his wife.

We find some twenty chapters of these laws given by the same God through the same Spiritual medium, Moses, out of which you select this one text and violate in some manner every other law laid down. Now we meet your position squarely. If we as Spiritualists are guilty under the law selected by you, then are you in the same convict transport on the voyage to Hell. We are all offenders and all guilty. If, on the other hand, you have a right to ignore a part of the law, then we have the same right to make null and void all that does not square with our sense of justice.

We now take a second position, viz.: God has never forbidden communication with spirits to any people under the sun, but did forbid the Jews consulting a certain class of spirits, known as familiar spirits. How about "the spirits of just men made perfect," the spirits of the prophets subject to the prophets, the man Gabriel, or angels, or those superior beings who direct the affairs of the souls of men and women? Are these forbid? "Should I desire * * I have no means of showing that consulters of familiar spirits * * were tricksters and impostors." Reader, there is a confession for you. What do you think of it? This, and nothing more, I, J. B., know nothing of the matter, but I am going to attack it on general principles for the reason, "Whether there be supernatural support for these things or no, I care not. One thing I know, that such practices * * are against the law of the Su-

preme God." We take issue with J. B. on this statement, and show it to be false, not only by the teaching of the Bible, but by the usages of religious societies.

First. Underlying the whole system of evangelical religion, the ministration of the sainted dead is fully and clearly taught, by all the writers of note and ministers of ability.

Second. The Bible is full of these things, from the communion with God to the communion with devils. And the methods of the control as well as manner it was received, we will illustrate from the Bible, as follows:

1. We Spiritualists believe in dreams produced by angels, and further, we believe that these angels were once men and women, such as we are. "Does the word of God, the Bible," sustain this? We answer, Yes, and refer you to Dreams from God, Job xxxiii: 14-17; Vain Dreams, Eccl. v: 3; Isa. xxix: 7, 8; Distressing Dreams, Job vii: 13, 14; Dan. ii: 1, iv: 4; "I saw a dream which made me afraid." * * iv: 5; Abimelech's Dream, Gen. xx: 3-8. We venture the assertion that had three Spiritualists given to the world the dream of Abimelech and the lie of Abraham and Sarah, they would have been called the works of the Devil and Abimelech an old free-lover, and Abraham and Sarah put on trial as black-mailers. Jacob's Dreams of the ladder and the angels, Gen. xxviii; and then there are the dreams of Laban, Joseph, Pharaoh's butler and baker, Pharaoh, all in the book of Genesis; a soldier dreams, Judges vii; Solomon dreams, 1 Kings iii; Nebuchadnezzar dreams and Daniel expounds it, Dan. ii. And thus we might quote many others, not forgetting the dream of Joseph and the Magi.

We mediums dream, and we have as many dreams that are verified as there are in the Bible. The difference between us is this: The Jew said it was God who gave the dreams; the Spiritualists say that these dreams are produced by angels, the spirits of men and women. You, J. B., believe the Jew; we choose to believe in the mediums of our time. You accept the past and deny the present; we accept the past and the present, but deny your deductions and conclusions.

2. We, the Spiritualists, believe in emblems or picturing for the future, or defining the present through emblems.

Does the Bible sustain this? We answer, Yes, in thirty-two instances, such as the "Bow and Arrow," 2 Kings xiii: 14; "Bottle," Jer. xiii: 12; "Razors," Ezek. v; "Compound Animals," Rev. xiii; "Candlesticks," Zach. v, etc. We say these things are given by the spirits of men and women; you affirm it is God.

3. We believe in angels, and teach that these angels are men and women who once inhabited this earth; you deny it.

Now for the proof. 1. We know a man by his peculiarities, and identify him by them. 2. By their name. In Gen. xviii, we find three men with Abraham; they are men in all that belong to them, and while they are angels, yet they are men, eating, drinking, resting, and washing as men do. There is no pre-eminence in these men over Abraham. Gen. xix, two men with Lot, who eat bread and meat. The angel that wrestled with Jacob, Gen. xxxii,

who did not know Jacob's name, or pretended he did not, hence asked his name. The young man, an angel, that appeared to Manoah and man, an angel, that appeared to him. Judges iv: 12. And Jacob went on his way and the angels of God met him; and when Jacob saw them he said, This is God's host. There are many others we could quote, but refrain.

We now quote Jesus: For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven. And as touching the dead that they rise, have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham and the God of Isaac and the God of Jacob. He is not the God of the dead, but the God of the living. Ye therefore do greatly err. Mark xii: 25-27. And behold, there appeared unto them Moses and Elias, talking with him. Matth. xvii: 3. And the spirits of the prophets are subject to the prophets. 1 Cor. xiv: 32. Beloved, believe not every spirit, but try the spirits. 1 John iv: 1. These are but few of the passages at our disposal from the Bible, and these are our practices. Let us compare them with your declaration.

"One thing I know, that such practices when covered with the cloak of Spiritual agency, are against the law of God." We now say if these things can be accounted for by any law outside of the law of Spirit control, then the whole of the Bible is swept away at one fell swoop, and there is no future. Hence we say that we are at liberty to consult the spirits, and that this liberty was exercised by all the prophets, Christ, and the apostles. Read 1 Cor. xii-xiv.

J. B. These are the questions; and well would it have been for this country and for the Church of God, if, when so-called mediums professed to summon the spirits, all Christian people and all people nominally Christian, all people blessed by Christianity, directly or indirectly, had refused to tamper with it, or participate in it, under the plea of curiosity, or from a desire to detect and expose what they regard as a specious fraud. It is this attention which it has received from those whose faith it betrays, that has gained it notoriety, filled the pockets of its advocates, swollen its ranks, and maintained its many publications.

E. V. W. Your advice profiteth nothing. These questions always have, and ever will, command the attention of the human family, and are in harmony with "the Word of God," "Search the Scriptures." And yet, while your advice falls to the ground so far as the people of your city are concerned, and the public generally, one fact is self-evident to the careful reader, that you fear it, that you have it in your congregation, and do not know what to do with it; hence your onslaught before your society.

J. B. And this position, that we deem moral and religious people called upon to abstain from and condemn these things, and not called upon to settle by inspection their truth or falsity, is, as was said above, in accordance with the Scriptures. Throughout that sacred book, as might have been expected, there is constant reference to magical art; for magical art is the chief characteristic of heathendom. Everywhere does the Bible speak of it as something which, in its nature and tendency, leads men away from God and his service. The jealous God will have men inquire of him, obtain knowledge from him, and in conformity with his laws, and from no other source; and everywhere in Holy Writ the power of God is vindicated as infinitely above the alleged powers of darkness and of sorcery.

But while the Scriptures show the weakness, folly, and ruinous result of such things, we find therein no clearly defined statement that these things have or have not any real foundation in Spiritual agency. From some passages we might infer that the magicians did accomplish something of a supernatural character; from other passages we might infer that what these enemies of God produced was merely the result of trickery. It appears, then, that it is not the intention of Scripture definitely to decide about these things one way or the other, but to lay down the rule that, whether real or pretended, they are instigated by the devil, and are made use of by him to entrap the souls of men. Men quote Scripture as authority for Spiritualism, they might as well quote Scripture as authority for the worship of false gods because here and there the Bible speaks as if there were false gods.

E. V. W. We deny your position in the above, "that moral and religious people are called upon to abstain from and condemn these things," holding to the contrary. We affirm that all and every communication from the Spirit world is in harmony with the Bible, and approved of by the Bible God. And while there are passages a few, such as your text, forbidding communion with familiar spirits, there are as many again, confirming them. The term familiar refers to a certain class of intelligences, and not to all. One feature of the law is peculiar, it is this, God legislates against the man and not the spirits. Why not order thus, "There shall not be found among all the hosts of heaven or hell a familiar spirit that causeth the sons and daughters of men to pass through the fire, or that useth divination, or observer of times, or be familiar with them." Then the law would be just.

If "the jealous God" will keep his evil spirits in prison, and not let them loose to trouble us, then there will be no need of his jealousy. And if he will give us reliable mediums, through which his holy nature may be revealed, then we should not have to stoop to familiar spirits; but so long as his sacred mediums exhibit no better traits of character than the mediums of familiar spirits, the choice remains with man which he will consult, and so long as gain is the objective point of life, man will consult that source most reliable, and will buy their information of God when they can get the best at the cheapest rates.

Your second position, viz., "But while the Scriptures show the weakness, folly, and ruinous result of such things, we find no clearly defined statement that these things have or have not any real foundation in Spiritual agency." What absurdity; did ever one hear the like? A law to prohibit what did not exist; challenging men for committing capital offense when there was no offense; punish a man eternally, for what? Nothing. God said to Moses, "And the soul that turneth after such as have familiar spirits, etc., I will even set my face against that soul, and will cut him off from among his people." Levit. xxi: 6. We refer to the text used by J. B., and ask the candid reader which is the greatest dunce, Moses who repeated the law as from God, J. B. who applies the law and then rejects it or denies it, or the people who patiently listened to such stuff, or grand old Paul who gave us three full chapters on this subject, proving every phase of modern Spiritualism, winding up with the following rule of action: "Follow after charity, but rather desire Spiritual gifts. * * And the spirits of the prophets are subject to the prophets." 1 Cor. xii-xiv.

Your argument, pro and con, inferring that "the magicians and mediums did accomplish something of a supernatural character; and from other passages we might infer that what was produced was merely the result of trickery," is simply pettifoggery and unworthy a reasoner. These laws were enacted for the purpose of prohibiting what actually existed, or they are a sham, too thin for consideration. When we consider the trial between the magicians of Pharaoh and Aaron, "the prophet of the God of Moses," Ex. vi-viii, if that that the magicians accomplished before Moses and Pharaoh was a trick, then Aaron was a tricker also.

The third position, in regard "to the law not deciding one way or the other, but to lay down the rule that, whether real or pretended, they are of the devil, and are made use of by him to entrap the souls of men." Shallow subterfuge, and an evasion of the truth. One thing is certain, God is master or not. If master, he should put a stop to the cause that destroys the peace of his human family, instead of punishing, yea, destroying, them for being affected by a law of his own being. If, on the other hand, he is not master of the position, and evil existed independent of his will, and he is legislatively pointing out to us the way to avoid these things that are evil, then it is our duty to obey and observe all his laws. Hence your sophistic argument falls to the ground, and comes to naught. "Men quote Scripture as authority" etc. Well, the Scriptures prove what we apply them to, or they prove nothing. [To be continued.]

MRS. L. A. CROCKER, 383 West Randolph st., is a very reliable medium. Strangers visiting Chicago, desirous of a test, should not fail to visit Mrs. Crocker, as her powers are of a high order.

A SPECIAL COMMUNICATION FROM SPIRIT LIFE REGARDING PONTIUS PILATE.

BY PHILO.

There is floating in the human mind, from its first dawn of active life, a desire to investigate the past records of mortality, and to acquire a justifying plea for either the condemnation or approval of specific actions among the historic annals of the past.

The account transmitted to the present generation of the action of Pontius Pilate, in sanctioning the murder of the Nazarene Jesus, is conspicuous. The majority of men of the present age, especially those connected with Church theories, condemn and denounce him as a man deficient in penetration, and void of moral courage; he is represented as mentally conscious of Jesus' innocence, and the simplicity of the accusation that he was warned by his wife to avoid condemning the man, in order to spare her feelings. Now, permit me to take a brief view of the case as it truly occurred, and enquire if any man, occupying a similar position, would have acted differently, even in these days.

Pontius Pilate was the Roman governor of Judea, placed by the highest nation on earth to govern the most turbulent and discontented one; the Jews had cost the Roman power immense labor and treasure to subjugate, and at this period were in an agitated condition, requiring great tact and energy to control and hold in obedience; by the laws of conquest, or treaty, the Jewish nation had their peculiar religion guaranteed to them, and the temple was sacred and avoided by the Romans. Pontius Pilate was aware of the gross delusions practiced by the Pharisees upon the people, and that the entire Jewish nation was rent in twain upon the question of worship, as practiced among themselves. He, Pontius Pilate, as a Roman soldier, had no fixed faith; he worshiped a plurality of gods, as declared by his own nation, and could not comprehend the divisions existing among the Jews, or the claims of Jesus, which appeared to him as a folly, the ravings of a maniac who, for upwards of three years, had disturbed the rule of the Jewish synagogue, and had bitterly abused the priestly officers of that faith.

Pilate was commissioned by his Government to carefully protect the people. He was a man of an iron will, trained to observe with fidelity the orders of his superiors; in intellect he was both acute and reflective; when gazing upon Jesus he was struck with the calm dignity of the man, and was doubtful whether he was the turbulent character denounced by the priests. Experience had taught Pilate that religious enthusiasts were ever dangerous to a State, when in addition to their peculiar religious views they seemingly united that of a claimed authority or title. The priesthood had arrested Jesus upon two charges, one of being "the Son of God," and superior to the accepted Jewish high priest; setting at defiance the Rabbinical authority by claiming for himself the ultimatum of their traditions; the whole of his (Jesus') intercourse with his forefathers and kindred connexions was disputation and angry denouncement.

The daily records of Jerusalem showed Pilate that this man before him was ever followed by a mob, and that in his harangues to them he ever set at defiance the only authority held sacred by the Jews through their ancient rite of worship, and the protection of this stronghold of Jewish faith was the pledge of obedience to the Roman power. Pilate, therefore, viewed the accusation as an important one, and investigated accordingly; more carefully as appertaining to his own duty as a subject and a Governor, than as a man interested in a religious controversy. He was singularly impressed with this fact, that from the moment of Jesus' arrest, his followers forsook him, and he who had always had a multitude around him in the open streets had not one supporter at his trial, either Jew or Roman. He, Jesus, stood before Pilate, friendless and alone; not one human being out of the great number he was said and proclaimed to have benefited, to witness a word in his behalf; no relative, no acquaintance or friend, to speak one word; and when he was violently accused he does not even deny a single accusation, but remains dumb, as if bereft of his usual senses.

Pilate naturally treats with derision such an exhibition as one man, friendless and alone, as worth fearing, and smiles at the priests' eagerness for his destruction. The mild aspect of the Nazarene influenced the law of kindness

in him, and when he, Pilate, was convinced that only religious disputation was the true foundation of the accusation, he determined to administer the usual punishment for minor offenses, and release the man Jesus.

The priesthood, seeing this decision, abandon their charge of religious assumption, and cry out the new idea, of political defamation, charging Pilate himself with favoring Jesus' claim as a sovereign, and telling him, the judge, that if he countenanced this, he, Pilate, was no friend of Caesar's, or the Roman Government. This change of base, or accusation, worthy of a wily Jew, startles and alarms Pilate, as he well knew that such an accusation reported of him to Caesar would cost him his position, and probably his life. Pilate, therefore, yields to this plea, and consents to sacrifice Jesus, the friendless Jew, and in order to strike terror into the Jewish people, he ridicules him (Jesus) as their King, and pens that peculiar writing, placed upon the cross, intimating to the nation that he, Pilate, as the Governor of Judea, was a true Roman, and would execute any and every one that presumed to be a king before Caesar. His anger was great, with the Jewish priests for forcing him into this dilemma, and he sternly refused every appeal to alter or change his inscription over their proclaimed felon.

From that hour you can trace in the Jewish and Roman history increased watchfulness and bitterness of feeling, that ultimately culminated in the fall and destruction of the Jewish nation by Titus some years after.

It is recorded that God is just in all his dealings with man, therefore, let us strive to be just to the dead, and do not calumniate Pilate because he was true to his Emperor, or King, and faithfully performed his duty as a subordinate. With your peculiar religious views he, Pilate, had nothing to do, he had no faith in the Jews, and could not foresee the future claims that another generation of the human family would advance for the Nazarene. Time ever reveals truth, and many years will not elapse before a different idea of Pontius Pilate will be given by a more learned man than the denouncer of last evening.

For the Spiritualist at Work.

JESUS AND CHRISTIANITY.

BY M. L. SHERMAN, M. D.

MR. EDITOR: Do not the teachings of Jesus as they are recorded in the New Testament, contradict the sayings of a Jewish God as given through Moses, and also the natural law of our being? The law of retaliation, as given by the God of Moses to the children of Israel, "an eye for an eye, a tooth for a tooth," etc., does not harmonize with the love commandment of Jesus, namely, "Love your enemies, bless them that curse you, pray for them that despitefully use and persecute you." These teachings given, as represented, by unerring wisdom, cannot both be true. A law to be effectual must have a penalty to it, but the commandment requiring passive obedience and non-resistance to the vilest despotism on earth has no penalty and cannot be enforced as a law; Jesus, therefore, can never act as judge, and condemn his enemies for not obeying his requirements, for the doctrine to love your enemies, which he established on earth, would forever forbid it. He can do no less than love his enemies, and forgive those who persecute him.

This pretended Jesus of love never could become the Savior of anyone who had broken a law with a penalty attached, for the law requiring a penalty for the transgression of that law cannot be forgiven, and yet fulfill the law. There is no law in nature that can be transgressed with impunity; every jot and tittle of the law must be fulfilled; then how can Jesus in any sense whatever become our Savior? If the law of God required a hell to punish the transgressor of his law, how can Jesus save the sinner from the penalty, and have the law fulfilled? An impossibility, Jesus to the contrary notwithstanding.

Jesus says, "I come not to destroy the law, but to fulfill." The reason was, the law was imperious, it could not be destroyed by any God, or Jesus, for it is a law of our being, and we could not exist without it. By the eternal action of nature, we are a law unto ourselves; there was, is, and eternally will be, opposition in our natures, for we could not move without it. The laws of attraction and repulsion will forever keep human machinery as well as worlds in motion. To every positive, there is a negative element throughout the realm of

universal nature, and always will be. No "Jesus can reign until he puts all opposition under his feet." If there is life there must be death; if love, there must be hatred; if there is heat, there must be cold; if there is a God, there must be a Devil; showing conclusively that nature could not ultimate herself in harmonious proportions without the divine law of opposition.

If, then, there is nothing in nature but what is absolutely necessary, cease your howling, ye Christians, and strive no longer to climb into Heaven by any other way than by the road of eternal and unalterable justice.

Let Spiritualists also, who are taught by the everlasting gospel of nature's universal angels whose trumpets sounded through the arched dome of worlds long before our development prepared these bodies for us, that are composed of the elements of life and death, learn that death cannot be destroyed! Talk no more of immortal life, where death, rest, or sleep can never come! Can it be that the angel of death, the holiest of all angels who ever wrapped a welcome mantle around perishing mortals, is to be destroyed? Is this life all that shall be of thee for the untold services thou hast rendered unto mortals? Is Jesus to reign until he has destroyed thee and all thy works? Shall we not greet thee in the morning of our resurrection as the best and truest of eternities, and shall we not hail thee through all eternity as the only peace-maker from all troubles?

Ah, be not dismayed, holy angel of death, for Jesus nor his deluded followers can never destroy thee or thy works. Thy mission is for everlasting to everlasting, through the cycles of rolling eternities.

Adrian, Mich., May 24, 1875.

For the Spiritualist at Work.

THE MORAL RELIGION OF SPIRITUALISM.

BY H. S. BROWN, M. D.

Let each organizer present his plan,
Let each critic these principles scan.

Every organizer must have an object to attain in making his plan, and laying down his principles, by which Spiritualists will be drawn together into an organization. My object is to establish truth, justice, peace, and harmony among the people; to do this there have been two kinds of organizations that have attained great importance in the history of mankind: 1. Religious organizations, to save the souls of people after the death of the body; 2. An organization to save the bodies of men from being mangled and killed by the soul-saviors.

The Christians and Masons are the representatives of these two institutions, and have been for the last fifteen hundred years in Christendom. All benevolent institutions of the present day adopt one or both of these principles. Spirits give the exact knowledge by which the bodies and spirits of people are saved from misery in this world and the Spirit world. The first thing to be done, is for people to get a knowledge of themselves and their surroundings. Knowledge stands at the head of all the saviors of man. All persons must have the same right to get it; all persons must have a right to believe or disbelieve any gospel; all persons must have the right to the orderly expression of their belief or disbelief, and to put their opinions into practice when it does not interfere with the rights of others. And to enable the poor to have these rights and privileges a fund must be given by those who have to spare, and appropriated to their benefit by the best plan that knowledge and wisdom can devise. I think these the true basic principles upon which a just society must be established.

The battle to be fought,
Is, shall the laborer be taught,
Be an ignorant wight,
Tool of priest, in shams delight,
Or have knowledge, might and right?

In No. 22 of THE SPIRITUALIST AT WORK, dated June 5, is given my plan, or the basic principles of a just organization, of which the above is an explanation. In the same paper is the editor's plan and principles, subject to explanation and criticism. Before giving your ideas on what organization should be adopted, you give special reasons why you have opposed organization until now. The four reasons given are eminently just and proper, and I hope your readers will consider them carefully and then see if they are not as ready as you are to organize upon just principles. Then you give your preamble, platform, and resolutions. These relate to the phenomenal phase

of Spiritualism, and in their general statements are similar to the resolutions passed at the convention at Rochester, N. Y., 1868, but much shorter, because, you will remember, at that convention we did not have time to make them short. These sentiments have been generally accepted as true by Spiritualists since, and I have no especial remarks to make on your propositions until the fifth paragraph after the word resolve, which is, "That we do not tolerate or counsel profanity, intemperance, sensuality, or kindred vices." This is good; no objections to the sentiments.

Next you say, "That we believe in monogamy and in the family compact as the highest social relation in life." If this sentiment is true, the law which makes the woman subject to the man is so unjust as to make it very unpopular with many of the most intelligent reformers, and besides, it is a question whether the highest social relation is not manifested when large numbers of people live harmoniously together in association. It requires more knowledge and attention to just social rules. But when your next rule is adopted, "The social and political equality of the sexes, the sovereignty of the individual, and sacredness of life," this will give a chance for the experience required to get the highest social condition.

Spirits inform us that we do not want any regeneration, but we need a good education; by this we obtain the true atonement, and the blood atonement is a snare and a delusion, "and detrimental to the human family," as you remark.

In conclusion, my idea is that the phenomenal religion of Spiritualism has been very well declared, and needs very little amendment—except, it may be abbreviated. On the moral and social ideas of Spiritualism you have given your opinion, I have given mine; they do not differ upon the basic principles I have given; but you extend them to other questions, which will very properly come before a convention, where finally, perhaps after many conventions and great amount of discussion, in the papers and on free platforms, the true and just principles will be adopted, and Spiritualists will be as united on the moral and social phase of Spiritualism as they now are on the phenomenal.

For the Spiritualist at Work.

SPIRIT AND MATTER.

ANSWER TO FATHER SHERMAN.

Is not this question of the priority, or the paternity, of either spirit or matter "too mighty for us"? Are we not following the example of Tyndal, in pushing the play of molecules to their last move, and matter to its last analysis, even beyond the boundaries of experimental research, and then declaring that, for an answer of these questions; which is the parent and which is the offspring, which is cause and which is effect? Science and philosophy are mute.

But, in my opinion, a sufficient answer to the question you raise is, that they are not only one and the same, but co-eternal and co-extensive. That as the grosser forms or essences of spirit do not exist without a grosser substance, in and through which to express itself to physical and gross senses, just so for the higher and more sublimated spiritual essences, there is a necessity for a grosser element, and yet to us a highly attenuated, invisible, and ethereal, existing as a necessity, as a medium, through which to express itself. It is this basic fact that constitutes the fundamental principles of polarity in all bodies; that is, the matter or essence of the body continues to increase in refinement and potency, all the way from the negative to the positive and emanating pole.

Then matter and spirit are one; then matter is spirit consumed, locked up, or balanced in equilibrium; and spirit is matter diffused and in a free state. Matter the grosser, and spirit the sublimated essence of the same.

But if we cannot determine the priority, or paternity, of that which we have been educated to call two distinct substances, when we come to potency, we are not at a loss to determine; for either, considered as *per se*, is potent just according to their relative degree of attenuation, spirit always maintaining the superiority; having power to attract to itself material envelopes or forms, which are but the co-ordination of forces that may be combined and re-combined into their equivalents, in the millions of forms that go to make up a universe; and thus the most enlightened materi-

alism, in its last analysis, must end in Spiritualism. That is, when we are brought to see that behind the play of all atoms and molecules there exists the fountain of all force, namely, the great Positive and Universal Mind.

Thus we see that this intelligent force called spirit uses matter as its servant, its toy, a ready instrument, whether solid, fluid, or gaseous, making it the plastic recipient of astonishing activities, that seem to be independent of time and space, and under the guidance of an intelligent will. I said the potency of either matter or spirit was in a ratio of its attenuation and refinement. For instance, we get a gentle and pleasurable stimulus from bread, when used as food, stimulating us to a natural activity in the duties of life. But the same life forces existing in the bread, when manipulated and attenuated to what is known as alcohol, will stimulate us to an unnatural activity, and lay us in the gutter.

When we consider them potentially, matter is the creature and spirit the creator, for it conserves its own forces in equilibrium to constitute matter, giving it a form, extension, and ponderability, just according to its own sublimation and potency. Form, extension, and ponderability are the essential qualities that, according to our education, constitute it matter, and these have been supplied by a superior force, that we call spirit. Destroy these, which you can by disintegration, break up the equilibrium, and all that constituted it matter is gone. When the piece of iron, that had form, extension, and ponderability, rusts and passes away, according to a law of its being, these essential properties are destroyed; but the iron, or its equivalent, the living, spiritual principle, that constituted it matter, is yet living and existing in subtle ethers, floating in some ethereal medium, and will again conserve another form having extension and ponderability just as soon as conditions shall give it direction and power.

Thus we see that Spiritualism unfolds to us a force, under the direction of intelligence, polarizing, attracting, and repelling, compelling us to bow to Epicurus and Lucretius who, two thousand years ago, thought that "nature, when free, and rid of her haughty lords, is sure to do all things spontaneously, of herself, without the meddling of the gods."

Thus, Father Sherman, allow me to suggest, for it illy becomes a stripling of three short summers in Spiritualism, to dictate to him who has passed from youth to advanced age, peering into the nature of occult forces, whose invisible agencies not only whirl this vast universe into form and order, but constitute the life, essence, and body of him who is God in and over all. Then, when we can separate God from the universe, the soul from a body, we may separate spirit from matter, in some or all degrees of attenuation.

I await your correction or chastisement.

C. D. GRIMES.

Sturgis, July 1, 1875.

For the Spiritualist at Work.

JAMIESON'S LETTER.

TO THE DUBUQUE CAMP-MEETING.

MAZEPPA, MINN., June 25, 1875.

FRIENDS: It would have afforded me pleasure to have met with you, but my labors are at present demanded in this part of the free air of Minnesota.

I trust you will have a grand meeting full of the power of Truth. Though Spiritualists have been called by every epithet which has been freely hurled at nearly every reform, the world is beginning to learn we are friends to free speech and the human race. No man and no woman is *vile* in the sight of the Spiritual Philosophy. There is not one wholly bad; no, not one. There is good in all. Thus, we have a better opinion of our orthodox Christian friends than they have of themselves. They insist that they are *totally depraved*. We hope for better things.

Spiritualists aim not for unity of belief, but rather encourage diversity of expression. Each soul should be true to its own convictions, and assert them regardless of consequences. We are responsible each for himself and herself. Hence, we strive to be a liberal people, even to the degree of extending an invitation to the orthodox Devil (if there were such a being) to share our platform with us. As we have thus far been unable to get an eye on him (since Martin Luther treated him so shamefully with the ink-stand), we generously pass the invitation to his nearest of kin. The clergy

are welcome to our platforms. Here is a glorious opportunity to "fight the good fight," and take your whole camp for "Christ's sake." Should you need reinforcements, telegraph to Mazeppa, and I'll come with the pale wild horse.

But, friends, there is serious work before us. The institutions of America are to be tested as they have never yet been tried. The Bible-in-school question is the entering wedge of the coming religious war in America. There are but few people who are alive to the dangerous nature of Christianity; but few who so keenly realize the possible union of Church and State as did that grand apostle of Liberty, Thomas Jefferson, who uttered the famous sentence, "Let the eye of vigilance never be closed," and who said of the clergy, "The advocate for religious freedom is to expect *neither peace nor forgiveness from them*." Yet religious liberty in America was not so seriously threatened then as now. Then there were no Y. M. C. A. Now these Protestant Jesuits have more than a thousand of their politico-religious organizations in the United States and Canada. These Protestant Jesuits swarm around and in the government offices.

The apathetic cry among Liberals that there is no danger is our greatest danger. Yours in behalf of this glorious Republic, *not* founded in *any sense* upon the Christian religion, but upon the rights of man.

W. F. JAMIESON.

For the Spiritualist at Work.

THE ROCKFORD MEETING.

BRO. WILSON: I have delayed for some time to inform you of our meeting, that came off the 12th and 13th of June. We had a good time.

Brother Barnum, from St. Johns, Mich., was with us, and gave us some fine converse. He is a good speaker, and should be kept before the people; he is well liked wherever he goes. And we had Sister Colby. She is a powerful speaker, and gave us a grand discourse on Sunday afternoon, which was listened to with great satisfaction.

We had a full attendance, and our meeting was a grand success. We raised by subscription two hundred and eighty-three dollars toward the indebtedness on our hall, for which the Society tender their thanks to those who have stepped forward to help them in the time of need. They have had to get into debt to procure a place to hold meetings in.

On Monday, a party of six or eight of us took the cars for the city of Grand Rapids, to attend some seances held by Mrs. Parrey, of Chicago. I attended four of her seances, and was well satisfied with what we saw there. We tested her by putting on handcuffs and rope-tying, and by putting her into a sack that some of our party helped make; and after all those conditions were complied with, a number of spirits materialized, and several were recognized. My wife's mother, who has been in Spirit life some twenty-five years, materialized so perfect that we both recognized her; I having been acquainted with her while in earth life.

Mr. James Dockery, Supervisor of the town of Cannon, recognized his wife, who has been in Spirit life about six months, and held quite a lengthy conversation with her. Also, a Mr. Turner, father of A. B. Turner, editor of the Grand Rapids *Eagle*, saw his mother and recognized her. Also a Mrs. Porter and daughter saw the spirit of Mrs. Porter's son's wife, and recognized her; and the mother of Mrs. Dr. Cole of Smyrna, saw and recognized her mother.

These were recognized by parties who were present at the four seances I attended; and also Mr. Westfall, our artist here in Rockford, recognized his father; besides a number of spirits that we did not recognize presented themselves.

Now, Bro. Wilson, I make this statement, in justice to Mrs. Parrey, as I think her a genuine materializing medium; she has been shamefully abused and lied about by the Grand Rapids *Times*, on account of his not having the privilege of running the concern his own way, regardless of conditions.

I think there are those inside the Spiritual ranks that can detect fraud full as quick as some that are outside of the fold, and my experience has been, so far (and I do not pretend to be very smart in detecting fraud), that the Spiritualists have detected and exposed the counterfeits before any others detected them.

WM. HICKS.

Rockford, Kent Co., Mich., July 3, '75.

The Spiritualist at Work.

CHICAGO, JULY 17, 1875.

"I am a man, and whatever concerns Humanity is not foreign to me."—TERRENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. WILSON, LOMBARD, DUPAGE CO., ILL., until ordered otherwise.

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172 & 174 CLARK STREET, CHICAGO, ILL.,
Where Subscriptions may be paid and Advertisements received.

No. 25. — The best paper we have issued. And but one more number and Volume One is full. Readers, we need your help. Come up to the rescue. Send in your subscription. Support the only truly Spiritual paper of the West; a paper full of Truth and love for humanity.

Let every Spiritualist in the land act as one of the band of Spiritualists at work, and secure for us each a new subscriber, and we will send you the best reading matter in the world, on Spiritualism.

"THE SPIRITUALIST AT WORK is the best paper in the West," said our friend, and we agree with him. Let everybody take it.

"I am taking the *R.-P. Journal* and several other papers, and have about as much reading matter as I can afford," said a good man to us at the "Inter-State Camp-Meeting," the other day.

"Well, we like that, and we want you to continue taking them; but we want you to take THE SPIRITUALIST AT WORK, for without it you will not have a full and complete library of reading matter."

"Well, I will think of it; but its editor is a full-blown Woodhullite, and I don't endorse him. I used to read his articles in the *R.-P. Journal*, and liked them; but since he left it for Free-love I am done with him."

"Did you ever see the editor, E.V. Wilson?"

"No, I never have. Who is that splendid woman now speaking? Is it not grand?"

"Yes. That is Mrs. Dr. J. H. Severance, and I am E. V. Wilson."

"You are! And do you mean that that woman is Mrs. Severance the Free-lover, of whom Mr. Jones has written so much?"

"Yes, sir. And she is now speaking her great Free-love lecture, entitled 'My Religion.'"

"And you are E. V. Wilson?"

"Yes, sir. And the only Free-love I have is for 'Farmer Mary' and her kids."

"And all these stories about your Free-love doctrines are false?"

"Yes; all false, and no truth in them. Will you subscribe for THE SPIRITUALIST AT WORK?"

"Yes; I will."

And he did. That is all.

EIGHT REASONS why you should renew at once for THE SPIRITUALIST AT WORK:

1st. Because it is the child of Spiritual truth.
2d. Because it is a good and reliable Spiritual paper, full of Test evidence of life beyond the stroke called death.

3d. Because it is the only true friend and advocate of true and practical Spiritualism in the West.

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7th. You need this paper, and it will be a blessing in your household, ever reminding you of your duty.

8th. We need your help mentally, socially, and pecuniarily, in this the great work of our life.

Spiritualists, we have been faithful to you; working in season and out of season, filling every niche to be filled, save the niche of error. We have stood the direct fire of the common foe, and the cross-fire of the traitors to true Spiritualism, and now, in our old material age, but youthful Spiritual age, we ask you to sub-

scribe for this paper. You that are on our list renew at once. If our three thousand subscribers will renew, sending us one dollar each and ten cents postage, our paper is insured for one year without an additional subscriber, and we will add three thousand more of our own effort during the next year, which will insure the publication of THE SPIRITUALIST AT WORK for many years to come.

Terms, \$1.10 per annum, postage paid; city subscribers, 26 cents extra for carrier's postage.

PROGRESS.

Dear Readers, One full year have we toiled on, working for humanity, defending the right, opposing the wrong, breaking down bars, mending breaches, etc., and during all this time we have been under fire, yea, a double fire. First, from our common enemy, the Christian Church; second, from the foe within, the bitter spleen and dirty stuff of selfishness, hurled from the slop bowl of our own temple. This is far more difficult to deal with than the solid shot or argumentative shells of the real foe. Those we loved, we trusted and held to our soul as true and good, and then, when in the garden of our Gethsemane, to see, feel, and hear the Judas of our twelve come forward and betray our cause for a few pieces of silver was more than we were expecting. But this enemy had also to be met, and how to meet his thousand-tongued slander was the grave question for consideration.

The press was the open door; hence THE SPIRITUALIST AT WORK. Twelve full months we have sent it out on the great stream of life—that it has been appreciated is a fact, self-evident from the fact that during all of this year not over one hundred of our papers have been returned from the post-office as refused or not taken out, and only three returned with a bitter remark, and only one of these three a Spiritualist.

In approaching the close of Vol. I, No. 26, we ask you to come to our help—renew. Send us up one dollar and ten cents, and we will send you 26 numbers of the very best Spiritual matter ever published in America, and like the good old *Banner of Light* our columns are free from slang and the bitter spirit. Come help us do our work, unite with us, let us be a band of Spiritualists at work, working order out of what is now in a state of disintegration.

OUR OXFORD MEETING.

Oxford is a nice little town in Benton Co., Ind., 110 miles southeast of Chicago, in the center of as fine farming country as there is in the West. We lectured here four times, on the 18th, 19th, and 20th ult., to large and appreciative audiences. We found a liberal people in Oxford, who are willing to do their best for the advancement of our cause.

Among the workers that we met were Wm. C. Thomas, W. B. McConnell, Tommy Atkins and other earnest and true families.

The season is backward, and yet the crops look well. Fruit of all kinds is a failure, and there will not be enough for home consumption. Our lectures were well received on the whole, though we feel that some thought we were a little too radical. On Sunday night we had a full house, many having to stand. At the close of our lecture, the Christian minister Mr. Frank, presented us the following, in answer to our challenge for a discussion:

Resolved, That the Bible sustains modern Spiritualism in all of its phases, phenomenal and physical and mental, and teachings.

Accepted. Andrew J. Frank.

We read this acceptance to the audience, observing, "It is not our resolution. Ours reads as follows:

Resolved, That the Bible, King James version, sustains and parallels modern Spiritualism in its phases, phenomena, and teachings.

"I affirm this resolution, and will discuss it under strict parliamentary usages, and I am ready to meet Mr. Frank, and will do so in the future, or as soon as I can arrange the time."

Mr. Frank then said: "I did not mean to be understood that I would be the disputant, but that we would procure some one, or if our people said that I should be the one to dispute with you then I would do so."

The people seemed pleased at the prospect of a discussion, and there will be one during the summer or fall, or the Oxford reverends will back down. We now appoint W. Baldwin McConnell, Esq., as our referee. Will Mr. Frank appoint his, and inform us who is

the man, that they may choose a third as umpire, one who is neither a Spiritualist or member of any Evangelical Church, and who fully understands strict parliamentary usages, and who will be thoroughly impartial.

Mr. Frank requested us to define what we meant by the wording, "phases, phenomena, and teachings." We are not disposed to give a bill of particulars before we come to trial; we will, however, state that Spiritualism teaches that man lives beyond the stroke called death, and in that life he is the man continued with power under the law of his Spiritual being, when associated with the law of our material being, to demonstrate his continued or Spiritual existence. In the use of the noun man we mean it in the generic sense.

We send this forth as our manifesto, and call upon Mr. Frank to respond through his umpire or of himself. One thing is distinctly understood, that the disputants shall refrain from the use of bitter words or personalities.

Now let us hear from Mr. Frank. Will W. B. McConnell place this in the hands of Mr. Frank? Respectfully submitted by

E. V. WILSON.

Lombard, Dupage Co., Ill.

THE OMRO CONVENTION.

We attended this convention, June 26th and 27th, 1875. It was a large and interesting gathering of Wisconsin Spiritualists, and notwithstanding it rained all day Sunday, up to 5 o'clock p. m., yet we had a large audience at each session.

Mrs. Amelia Colby, the speaker, accompanied by Mrs. Smith, the guitarist and singer, who are associated with Mrs. Parrey, the physical medium, were present during the Convention. Mrs. Colby gave three lectures that were listened to with marked attention, and the lecture on Sunday evening, on Evil and the cause, was an effort worthy the mind of a Swing or Collyer. It was radical to the core. Mrs. Colby will spend July, August, and Sept. in Central and Western New York.

Mrs. Parrey gave five seances, and undertook the sixth, which was broken up by the rowdy element. Her seances were for spirit materialization, and were well attended.

Our readers will remember that the Chicago *Times* and the *R.-P. Journal* made an exposé of Mrs. P. some time since, and then refused to publish her vindication. We did not attend Mrs. Parrey's seances in Omro, but in conversation with those who did, we gathered the following facts from parties thoroughly reliable. We will give their statement from memory, as told us.

1st. Two little daughters of Mrs. Bishop, of Waukau, Wis., went to the seance on Saturday; these children—say 8 and 10 years of age—both went in on one ticket, the parents not feeling able to go in with them. After a little, raps came, calling for these two little girls; they went to the door of the improvised cabinet, and there was their little sister that passed away some four or five years ago. The sisters recognized each other, and the identity was as complete as the testimony of children could make it.

It was wonderful to contemplate the solemn earnestness of these little girls as they related what they saw, and how they felt when they fully identified their angel sister, and the effect on them when the spirit sister recognized their call and responded to her name. The testimony of these little girls set many to thinking and caused all to feel as did the Shunamite woman, "Surely thou art (a woman) of God."

No. 2. At our request, Isaac Orvis, Esq., of Oakfield, related the following. (*We give it from memory*.) "Yes, I was at the seance; have attended two of them, and I saw things I cannot account for. I believe Mrs. Parrey is a good medium, and yet I am not fully satisfied; the conditions were arbitrary, the room was quite dark, and yet I could see faces, hands, and once or twice I saw the part of a form. I cannot see how Mrs. Parrey could do it under the conditions. I saw no form or face that I recognized. Mrs. P. was searched by a committee of ladies, who declared that she had no masks or other material with which she could cause false faces to appear. This, however, I know, that I put on to her hands a pair of patent handcuffs with snap spring, that could not be opened and shut again without our hearing the spring. They were adjustable handcuffs, fitting any sized wrist. I fitted them close, locked them, and put the key into my pocket. While thus handcuffed, an iron ring was put on the arm above the handcuffs, one

arm was put through the chair back; the hands were changed from in front of the woman to the rear of the woman without removing the handcuffs; a piece of pie was eaten by some thing when handcuffed and in a sack made of mosquito bar cloth. Now she could not have done all this, besides other things I saw and heard, without a helper. Who and what helped her I do not know; I wish I did; I can't account for it; can you?"

No. 3. Miles Brown, Esq., of Appleton, Wis.: "I came here on purpose to see and hear Mrs. Parrey. I corroborate in the main what Mr. Orvis has said, and saw things as he saw them. One other thing I saw, that was more marvelous to me than anything that took place. It was this. At one of these seances there was an old man by the name of Pattison from Berlin, Wis., who buried his wife some little time ago. He was called up to the aperture of the cabinet, and his wife put both arms out of the aperture and around his neck, pulling him close up to her; leaned out full sized, head, neck, and bosom, laid her face beside his, caressed him, kissed him, passed her hand over his face, then kissed him, so that we all saw and heard it; it was an affecting scene. There was in the room a young man, who called the spirit woman aunt; he fully recognized the spirit, and was embraced and kissed by her. I am fully satisfied that this was a reality. It was grand, that meeting of the old man with his wife from Spirit life. I also saw other equally marvelous things."

(We know Mr. Pattison of Berlin, Wis.; he is 83 years old, and told us but a little while before he went to the seance, "I have this day seen my wife two or three times; I know she is with me, and I shall see her face to face ere long." And he saw her that day.)

No. 4. A gentleman corroborated all said above, and added this: "One spirit, a man, I knew him in life, and identified him the moment I saw him. There was no mistake."

Well, readers, here is another Philadelphia affair, and the Parrey, like the Katie King, exposé won't stay an exposé no way you can fix it, and the simple word of the parties referred to is of more importance to the public than all that ever appeared in the columns of the *R.-P. Journal*, and is it not time that we take whatever appears in the columns of the *R.-P. Journal* with a grain of salt. We think, from all that we can gather, that the Chicago exposé was a put up job, for the purpose of destroying the interest of Mr. Williams' Spirit Rooms.

This morning, June 28th, 1875, it was currently reported "that there was a full exposé of Mrs. Parrey last night," that a gentleman had "caught the spirit and that it proved to be nobody but Mrs. Parrey," and that "the whole thing was a humbug of the biggest kind."

We at once commenced an investigation of the matter and it turned out to be as follows: A saloon-keeper, an Irishman, went to the seance with the intent to break up the thing and to expose the trick. So he paid his dollar, and took his seat near the door of the cabinet, watching intently the aperture. Soon the spirit form of a woman stood at the aperture. The saloon-keeper was seen to pass his hand through his hair and then to make a quick spring at what stood at the door, and caught it full by the dress with his hand. He was a powerful man and very spry. "I have got the spirit, and it is all material. Come and see." And lo, when they came to see, fourteen strong, he had nothing, neither dress nor form; it had melted away. And this was heralded around Omro as an exposé.

And thus nine out of every ten exposés won't stay exposed. Now, is it not time that our media had some shield of protection? We are glad that the *Banner of Light* has taken up the matter, and has determined to sustain Mrs. Holmes. And is it not a little singular that only those who puff the *R.-P. Journal*, paying tribute to that House, are honest, and all others are humbugs, cheats, Social Freedomites, and knaves? Well, well, let us wait a little longer; then we shall rejoice to see the curse of bitterness and exposures removed.

We expect to speak in Central New York and Northern Pennsylvania this fall. Let the friends be ready to subscribe for THE SPIRITUALIST AT WORK. Terms, one dollar and ten cents per annum.

Subscribe for THE SPIRITUALIST AT WORK, the best Spiritual paper in the world, of its size. Come, help sustain it.

CORRESPONDENCE.

Dr. Sayles of Grand Rapids, Mich., has sent us an ordinance passed by the City Council, or a part of them, which aims a blow at Spiritualism and protects the Churches. We will publish the ordinance in No. 26, and point out its odiousness to our readers.

Benj. Lewis, 179 Montague st., Brooklyn, writes us in regard to Grimes' circular, advertising his great book full of old ideas new vamped, and endorsed by the *R.-P. Journal*. A book intended to abuse Spiritualists and Spiritualism, endorsed by Mr. Jones in a long editorial, and the public advised to buy it. This has ever been the course of that paper and its editor. Mr. Lewis asks why it was sent to him. We can only say, we do not know; we did not send it, nor was it sent by our request or advice. We do not think Grimes worth the hearing or his book worth the reading, and our subscribers can rest assured we had nothing to do with it.

E. V. WILSON—*Dear Sir*: Please discontinue your paper at my mother's house.

Respectfully, GEO. WHITFIELD.
Newark, June 29, 1875.

Well, Geo. Whitfield, by what authority do you order this paper stopped, in what State do you live, and who is your mother? All these facts are requisite for us to know before we can comply with your request.

Our correspondents must be patient; we will publish as fast as we can. We have much valuable matter on hand, and always hold over such articles as will be of use by and by.

THE INTER-STATE CAMP-MEETING

Came to a close on Monday, the 5th inst., by celebrating the 99th anniversary of American independence. E. V. Wilson orator of the day by unanimous request of the people.

The weather was awful, raining every day of the camp-meeting, we suppose in answer to the prayers of a good Christian woman, who said she asked God to let it rain, and he did. That's all.

This of course militated against the success of the undertaking, and yet the attendance was good.

On Tuesday, the 29th ult., the meeting was called to order at 2 o'clock, p. m., 111 present. On Wednesday the average attendance was 200; Thursday and Friday, 250; on Saturday, 350; on Sunday the audience reached full 1500; on Monday, not over 300.

Peebles, Stebbins, Maxwell, and Mrs. Parrey were the engaged speakers. Wilson, Brown, Warren, Kenyon, Stevens, Barnes, Holbrook, and Mrs. Welch, Moss, Dr. Severance, Crane, Brown, and Warren were outsiders—not engaged. Shepard, the musical trinity, Mrs. Fay, Mrs. Crippen, Allwright, and many other test mediums, were present.

We do not think the camp-meeting a success, on account of the heavy rain; we await the Secretary's report, however, before we make further remarks.

We give notice, however, that the Northern Illinois Association will hold its 12th quarterly meeting in September, commencing on the 10th, holding over the 12th. The platform will be free. Our meetings are always successful. We will meet either at McHenry or Belvidere, Ill.

OUR EXCHANGES.

Common Sense. This paper has suspended. We regret it. It is altogether wrong, and the Spiritual and liberal minded of the Pacific slope ought to be ashamed to let it go down. We found comfort in reading its sprightly editorials, and shall miss it from our list of exchanges.

The Truth-Seeker comes to us every two weeks, full of good things. We like it, only we think that Mr. Bennett is a little hard on H. W. B. It may be, Brother; that this Beecher matter may prove a thorn and cause you to smart.

THE GOSPEL OF THE KINGDOM. According to Holy Men of Old. By the author of "Samson." A myth story of the Son. Vol. I. Boston: Colby & Rich, Publishers, 9 Montgomery st.

We have read this book, in verse, and we like it. The author wields a trenchant pen, hitting hard, right and left. The book contains 84 pages, is well written and very readable. Let every Spiritualist buy it for they will need it.

THE GOSPEL OF HEALTH: an Effort to Teach People the Principles of Vital Magnetism; or how to Replenish the Springs of Life

without Drugs or Stimulants. By Andrew Stone, M. D., Physician to the Troy Lung and Hygienic Institute.

We have read this book with great pleasure and recommend it to every family in the Union. The subject matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth life, have now made the attempt from the Spirit sphere to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume.

See advertisement in another column.

Castana, Iowa, Mrs. C. B. D. writes: "Enclosed find one dollar for the renewal of my subscription. Also accept my best wishes for your future success as a teacher of a higher life for man."

New York City, Mary K. Tucker writes: "I derive both pleasure and profit from reading THE SPIRITUALIST AT WORK, and hope every success will attend its publication."

Lemont, Ill., Mrs. J. S. Parks writes: "I am pleased with THE SPIRITUALIST AT WORK and wish to continue it, and enclose \$1.00 for another six months; also postage. I think you have reason to be proud of your paper. You cannot fail to please the people. Your life and strength may give out, but I sincerely hope and trust you both will be sustained in giving forth the Bread of Life to hungry souls."

Binghamton, N. Y., A. G. Avery sends 50 cts., for THE SPIRITUALIST AT WORK, to be sent to Mrs. D. F. B.; new subscription, with the wish that the paper may ever prosper and go forward teaching the truths of our beautiful Philosophy.

Test Department.

Every statement in this department can be depended on as strictly true and without exaggeration. We must not only have the name of the medium through whom the test may be given, but we must have reliable proof of the truth of such statements.

THE TEST.

No. 1. To a young man. There is with you a spirit who gives me a communication for you. It is unpleasant and not calculated to please. Shall we speak it? "Yes, sir." Well, then, there is here with you a spirit of a man who passed away far from here. It is the spirit of your father, and he died very suddenly, when you were about thirteen years old. We believe he was killed, murdered, and some how we can't help thinking, by a relative of his.

We know that this is an impertinent statement and calculated to make you feel unpleasant. What do you know about it?

Ans. My name is B. I live in Rochelle, Ill. My father went to California when I was a boy. He started for home the year that I was thirteen. He had with him \$15,000. His brother, my uncle, was with him. He was last seen on the steamer, at San Francisco, in company with my father. My uncle came home, and my father was never heard from after the time referred to. Years passed by and my uncle died. His death was very painful, and just before he died he called my grand-parents to him and had a long conversation with them that affected them very much. They would not tell me what it was he said or confessed. The spirit of my father has made the same statement to me through other mediums.

No. 2. To a man who lives at F., Iowa. There is with you a man from spirit life; he is about fifty-five or sixty years old. Fully describing him. He points out to me a woman, a young man and a girl, a house and room, fully describing each party and place. This man has been dead near two years. There has been a wrong done here. We fully believe that there has been a loss of \$1,500 by this man. The man impresses me that you suspect that this money was taken by the elderly woman who was the wife of this man, or spirit that we saw, and the mother of the young man and girl.

Is there any foundation for this statement we have made?

Ans. Yes, there is. We know of certain facts that warrant your statement, but I am not at liberty to state all that I know regarding

the parties you refer to, but you have described them fully.

No. 3. To a gentleman who sat near us we said: "I feel as if a hand was around my head, thus (placing the left hand behind my head), and pulling me down under the water. We feel a second hand hold of us, and feel as if we were struggling for life; it is a fearful one and in the water. This occurred when you were about fifteen years old, or thereabout, and in August. We see nothing. What do you know about it. Please answer?"

The man said: "When I was fifteen years old I went into the water to bathe. Not being acquainted with the bottom, I waded out beyond my depth. A man came to my rescue and he got out of his depth, and not being a swimmer, was in the same trouble I was. A third man came to the rescue, who said that between us two he came very near drowning, and that when we were taken out of the water, the hand of this man was around my head as described. The statement is a wonderful one."

No. 4. To a man who was a stranger to us and we did not get his name or residence. To this man we said, or stated: "Sir, we feel and hear the following, which is fearful and unpleasant, and we reluctantly state it if you are willing." After a moment's reflection he replied, "You may tell it all, and I will answer as I please."

Yes, sir, you may affirm or deny and the world will believe you and not me, no matter how truthful my statement may be. This, however, is what we see, or hear, or feel, and that which we tell is the truth, and we close the door against retreat.

"First, I feel an impulsive emotion, as of a burning love; it is a wild, joyous thrill of manly delight. I seem to rush forward impulsively to enjoy and share the object of this emotional feeling. This seemingly continues for an indefinite period. Then slowly and reluctantly I feel repelled. There is a chill, a sorrow creeping over me; there is a spirit of sorrowful bitterness and grief creeping over me, amounting to a bitter feeling. Then comes the torrent of hate and spleen and anger. My soul is on fire. Then comes a chill, a fearful chill, and then I feel myself thrown, not falling, but thrown with great force, as if into an iceberg, and as I enter it or penetrate it, it chills me, and rasps and tears my flesh, cutting me fearfully. And this is followed by a loud, long and fearful wail of woe, followed by a sinking, sad and sickening sensation. And then I am all alone and so sad and weary. Thus I feel, and thus I tell you, and now I ask you to affirm or deny, or tell us all that seems right for you."

He answered: "Your statement is remarkable, and covers a wonderful history, that involves two or more families, the particulars of which I feel not at liberty to state here, all the facts belonging to this case."

Subsequently we learned this fact, that what we heard, felt and saw, involved the lives of two families, and the life joys of the man we told it to.

No. 5. To a man, also a stranger, we stated: "There is with you a man (entering into a minute description of him) who points out these dates and facts in your life as important. He then took up his history in detail. He asked the spirit man his name. He simply replied, I wish to be fully described and the history repeated, I have spoken. You may add that I had all to do with forming the character, habits and views of the man you have spoken to."

The man replied: "I believe that I am a stranger here and to you, and I frankly confess that I am not only puzzled, but I am beaten, confounded. What you have told me is true, dates and incidents, and the man you described is my father, and I could not have spoken my history or described my father better than you have."

This man proved to be a phrenologist and a very good one. There was also in the room Mr. C., and Judge P. Mr. C. is a materialist and claims that he can demonstrate to a mathematical certainty that man has no existence beyond the stroke called death.

I challenged the phrenologist to read with me, the character of Mr. C., the one to read from the head, the other from a pen-knife. The challenge was accepted and carried out. Mr. C., with the concurrence of Judge P., gave the verdict to the pen-knife, which we read from.

We are asked "do you ever fail?" Yes, but

not to exceed twice in ten readings. The evening we read Mr. C. from the pen-knife, we failed to such an extent that we made no charge, and yet we succeeded six times out of every ten statements, and sometimes we find parties with whom we fail every time; but this is rare indeed. We find, however, that we more frequently fail with Spiritualists than any other class of people, and sometimes we find that people deny the truth when it is told them.

"THEY ARE NOTHING."

At London, O., we gave the following test to a shouting Methodist; he was an old man, and believed in Jesus Christ and Him crucified. After giving his character in a very graphic manner, we said:

"There are two spirits with you who died in infancy; one is a girl, the other a boy; they are now adults in Spirit life."

"That's not so, for I have never buried son or daughter."

This was a poser to us, and caused something of a laugh at our expense. We were calm, however, and bided our time. After a little we turned to this Methodist brother, who had always been a good man and boy, and said sharply to him:

"Do you mean that you have never buried a child in the long ago—your own child?"

"Well, no, I don't exactly mean that; but they are nothing."

"What do you mean by that—'they are nothing'?"

"I mean that they are dead; the little girl died at 9 days 12 hours old. She ain't nothing nor the boy either."

"Then you did bury these little ones?"

"O, yes; but they are nothing, they never knew anything, because they hadn't reached years of reason. How could they be here?"

Readers, there is a world of thought in this statement; indeed, it is one of the errors or blunders in the teachings of Christianity, and this is not the first time that zealous Christians, men and women, have stoutly denied the existence of their own offspring, simply because they died before reason dawned in their child nature, and with the understanding that the life of the child under a certain age, amounted to only a cipher, it is taken or destroyed with impunity; hence, foeticide, abortion, and adultery is rampant all over the land, high-handed murder of these little ones.

And here we enter our solemn protest against the cruel and wicked practice of killing these embryotic lives, for it is sinning against the holy law of generative life.

THE CAUSE.

We mean, of course, Spiritualism, for this is the one cause of the people, looks well today, and we are filled with hope, and look forward to the good time coming, when the bitter spirit will pass away, when peace will dwell in our midst, when our editors will forget to write bitter thoughts.

Camp-meetings are a requisite, and must be encouraged. We also must prepare for the Centennial celebration at Philadelphia in 1876. We, the speakers and mediums, should hold a yearly meeting to consider our cause, our work, and the interests of those who listen to our thoughts.

We need an organization for mutual protection. Come, brothers and sisters, let us look to our interests, to our cause, and its support.

And readers, shall our paper, THE SPIRITUALIST AT WORK, live, or shall it cease. We have advanced a large sum in the interest of our paper, and have kept our word and published it one full year. In renewing for No. 27, Vol. 2, will you express your like and dislike? Have we done our duty? Let us hear from you, and that, too, in the course of the next thirty days, to the tune of 2,000 subscribers at one dollar and ten cents each.

Address FARMER MARY,
Lombard, Ill.

Always send post-office orders on Chicago, pay to E. V. Wilson.

EVERGREEN COTTAGE,

Three miles south of Lombard, Home of Circle and Isa Wilson Porter, who will now give notice of Circles for Spiritual Phenomena of various Phases through Isa, which they will hold Tuesday of each week till further notice. Friends from a distance wishing to make special arrangements for sittings, can do so by addressing, Milo Porter, Lombard, DuPage Co., Ill.

Earnest seekers for truth, avail yourselves of this opportunity to investigate; and especially do we call your attention to Isa's Spiritual power of singing and speaking in different languages, and trust that those who can test this power will do so; as truth is what we are all seeking for.

For the Spiritualist at Work.

THE SEA.

BY WILLIAM BRUNTON.

The music of the sea
Still breaks in wondrous song,
And with its waters free,
Annuls the sense of wrong!

The depth of sky above,
The green glad wave below,
With mystery and love,
Make heart and spirit glow!

I stand in sweet amaze,
Where beauty opens wide,
And on the prospect gaze
Of full, far swelling tide.

See, see the tireless bird
Recede in melting blue;
Behold the sails unfurled,
That take their last adieu!

Then fall in sweet entrance,
And muse on unknown deeps,
Where prying eye would glance,
The realms the spirit keeps!

Follow the parting sail
Of hearts that leave our shore,
In joyousness or wail,
That come, we say, no more.

What lies far out at sea,
Upon the distant main?
Are they still pure and free,
Or tossed with fear and pain?

We stand and muse on this,
And dream of golden isles,
Where rapt in sweetest bliss,
They live in sunny smiles!

And ever seems the far,
A region pure and blest,
Encircled like a star,
With mellow light and rest.

And Comfort fills the air,
And speaks as waters roll,
"Yes, they are happy there
In heart, and mind, and soul!"

Take courage, fainting heart,
The mystery is o'er,
Life's brave and noble part,
Is on that distant shore!

Steer out to open sea,
A new world is thy prize,
Where thou shalt happy be,
'Mid happy seas and skies!

For the Spiritualist at Work.

PLEAS FOR MONOGAMY.

BRO. WILSON: As I have previously written to you that I wanted to furnish an article for THE SPIRITUALIST AT WORK in favor of the monogamic marriage, I can do it best by writing my own experience, which may look egotistical, nevertheless, please bear with me, as many of my large acquaintance will be pleased to read it in your paper.

I am now a man in my 79th year of age, and have been enabled so to live that I believe I have not an enemy in the world, that would lift a finger to harm me, and I am sure there is not a person in the world that I do not wish the same happiness I expect for myself, as I believe every human being is my brother or sister, even the murderer, and God our Father loves us all, and whatever I am I believe is attributable to my being encircled in a long lineage of persons that believed in and lived in the monogamic marriage state, and that harmoniously.

The reminiscences of my life are very pleasant to me. Almost the first thing I remember was being dandled on my grandfather's knee; my father and mother had a large family of children, and both of our grandfathers and mothers were as delighted to have us around their table as if we were their own children; and many happy hours have we spent under their loving care.

How dear to my heart are the scenes of my childhood, and how blessed the associations of relatives in riper years. My father and mother loved their children, and brought them up with tender care; and we all loved and honored them, and administered to their comfort, until they departed at the ripe ages of 81 and 90 years. They still prove themselves near to us, and we shall see their faces again in the Summer Land.

As a family of children, we all lived happily together, under our parents' care, until we were all grown, and then scattered; and this happiness was much enhanced by having a large association of cousins, whose parents were living happily in the marriage life, setting their children a good example of the same, and who, both parents and children, were often exchanging visits with us; and up to the present time these happy visits between brothers and sisters and cousins have been continued. While many have passed away of our numbers yet leaving the tender feelings of endearing

friendship and love with us, and as all true love is of God, it will never die, though swallowed up in the great ocean of Love in endless progression.

I now come back to myself in person, in regard to my situation and prospect. I also married a wife when in my 22d year, and I have raised up a family of six children, five are now living. They all love and honor me, and each would suffer any pain to make me comfortable and happy. I also have grandchildren that love and delight to call me grandpa, and in fact I feel that I shall never need Moses Hull's State institution to wipe the death damp from my face, or wet my parched lips in the last struggle, as soul parts from body.

And now, dear reader, my case is not an exceptional one. I am acquainted with many families that are living happily in the monogamic marriage life, and the children of which would spurn anyone from their presence if they should tell them that they did not know who their father was, and if this statement is not believed by anyone, let them come to the little village of Hopedale, and I will introduce them to at least half a dozen such families.

And yet, I have often heard it said that the marriage institution should be torn down entire (not amended) and "that all that are living under it are in hell." I pity all those that have such loose ideas, for they have never brought up any plan by which society could know *who was who* two days at a time, and I boldly assert that the monogamic marriage is the only institution that keeps society together in its present state, and saves our children from the libertine's lust, to which they would be exposed if the almighty freedom of the professed free-lovers should prevail, which none has any business to interfere with, they say.

And I further assert that these organs of affection that the great power of life has placed in our brains, such as conjugal love, parental, brotherly, and sisterly affections, must be carried out in practice, and thus first developed, or else they can never expand in this life so as to love humanity at large.

Now I think I have brought to view real benefit and happiness accruing from the marriage life, which none can gainsay, and which is patent to the understanding of all lovers of good society, in contradistinction of the free-love logic, and now I ask, will any of the votaries of that doctrine show how so much real happiness and comfort in old age can be secured by living in accordance with their system? Is not my situation better than the situation of children begotten promiscuously and brought up by a State institution, as Moses Hull has proposed? Is it not a benefit for a child to know who its father is, and to love and reverence him, and care for him in his old age?

And would it not be just, after a man has had free-love enough to join himself to a woman and beget a family of children, for him to be obliged to support that family, so that the wife should not have to overwork herself to keep the children at school, and have to resort to beggary, as has been the case?

Now, it is not for me to condemn these modern free-lovers as individuals. In the divine order of things they are impelled to their course for a special object, which I will not name, but surely it is not what they think, *that is*, the betterment of society; but strange to look at is the hallucination of some of the leading stars of the order. One verily believes that the organ of amativeness, which is situated in the basilar region of the brain, is the higher law of God, and when large, its demand must be complied with. Whereas, those that reverence the monogamic life know that its action should be curtailed, and if they have understanding will teach their children the proper use of all the organs in the brain, and guard them against the abuse of any.

I will only add, I have had the privilege of hearing a host of entranced lecturers, both male and female, for the space of more than twenty years, lectures of the very highest order, advocating a progressive, virtuous life, and never did I hear in any one of those lectures the least word that could be construed to give license to promiscuous sexual intercourse, nor do I believe any good spirit would teach it, or that it is german to Spiritualism, any more than would be the doctrine that, to kill off all the rowdies and hang every murderer, would greatly benefit humanity.

RICHARD WALKER.

Hopedale, Mass., May 29, 1875.

SPIRIT LETTER No. 3.

March 15, 1871.

MY DEAR PAPA: Here I am again, and ma and Natty have been telling me about time, and Natty says if I will write through an hour he will tell me when it is gone. I think it is going to make me some trouble to learn all these things, but as they are all worth knowing for others, I suppose they are worth knowing for me.

I cannot hear what you say unless I make a special effort to hear, and Natty says that I cannot confine myself to the distances and circumstances that govern you. He says, sometimes I can hear you if you are a hundred miles away, plainer than at other times when I am close beside you. There is some reason for all this, and there is a time coming when you will understand it all, much better than you do now. Because many spirits who are wise and learned are reaching out as far as they can to connect the different spheres by tangible and reasonable links. Then you will know that I want to talk with you, you will perceive my presence and my desire to communicate, and then you will sit down quietly and wait for what I have to say. I do not know that this will all come while you stay there, but I think it will. It seems as though I could feel it coming now.

We use the expression, time; we say some things will happen after a time, or sometime, but we mean in an indefinite future period. We do not divide it all up in little bits as you do, and mark it off with figures; and now Natty says I have been writing and waiting, and an hour has gone. It puzzled me at first, and I asked him, "Where has the hour gone to?" and he said a troop of angels were always busy rolling the hours away; that Hope and her attendant throng rolled the hours up on one side of the hill of life, and Memory and her companions rolled them down the other side and away out of sight and sound at last. But he laughed, and then I knew his words had a spiritual significance, and I am studying them. It is very much easier for us to understand each other without words than with them, but they use words when they talk with me that I may learn what they mean. So I study, and listen and learn, and do all the good I can, happy and glad and proud to be your

ARLAKEN.

[After reading the above, I remarked to the medium (Mrs. Fench) "She has found a sister, I wonder if she knows she has a brother." It was written.]

Yes, Oric is my brother; ma says so. Kate is my sister and I am her sister, and Oric is my brother, but I am not her brother, I am her sister, so ma says. But I love Oric, and I love to go home and see those there. They are so very interesting, developing day by day different traits and characteristics. One is quiet, self-possessed, strong and helpful; we call her Ada, or guide. Another is timid, shy, and shrinking, and we call her Blossom or Daisy, meaning modest or single soul. And one is full of life and fun and mischief, affectionate, but thoughtless; we call him Jasper, for strength. We only have these significant words to express the way in which we look upon them by comparison, not to call them by every day, because we need names to distinguish them as you do.

[Will you write your brother a letter?]

I do not think I shall try to write to Oric, I am afraid I could not make myself plainly understood, and I do not want to seem any more a myth than I am; but I shall talk with Kate (sister) again some day, and with you often because I live with you all the time now.

Your own ARLA.

[I remarked she did not seem to understand the difference between sister and brother. It was written.]

No, I made a mistake, Pa; I ought to have known better. Oric is my brother because he is a man, like you and Natty; but I did not think, and ma did not tell me, she let me find out by experience, and I heard you laugh, and then I knew I had made a blunder. I will try to be more careful next time. I asked Natty if all men were called hims, and he said no, some of them were psalms and tunes. I know tunes mean music, and I love music because it brings harmony, but I don't think men bring harmony very often, and Natty is laughing again, and I must study more. By, by.

ARLA.

Subscribe for THE SPIRITUALIST AT WORK, the best Spiritual paper in the world, of its size. Come, help sustain it.

OBITUARY.

WOODWORTH—At Center Lisle, N. Y., May 19th, Mrs. Hannah E., wife of A. N. Woodworth, aged 53 years and 15 days.

Another bright star in our circle has gone out; a loving mother and dear friend has put on the new life—that of immortality. Why do we weep? She is not dead; there is no death. She lives in a happier and brighter sphere, perhaps not entirely free from the cares of earth, for there is a golden link of love that has united her with her family and dear ones of earth, that cannot be torn asunder, and often will her quiet spirit be bending over these loved ones; yet she sees with a clearer eye, one that can penetrate the future, and see results as she could not in this life. We thought not to lose her so soon. We loved her too well to realize that the body was fast wearing out, and when, after a few short days of sickness, the spirit took its flight in quiet sleep, it was hard to think it right. It was a lovely May morning, all nature seemed refreshed by a slight shower, birds sang their sweetest songs, and flowers shed their fragrance all around, when we heard for the last time the earthly voice of our loved one. Loving friends could not keep her here, for angels on ambient air were reaching down to bear her home; near and dear friends were beckoning her upward. Our loss is her gain, therefore wipe away each tear; you will no more receive wise counsel and advice from those lips, but you have her memory, her gentle teachings and the influence of the past. Heed these by-gone blessings, and may her bright spirit, the love of God, and all that is beautiful and good be your guides until you join her in flowery realms above.

The funeral services of our dear departed friend were held in the Congregational church in Center Lisle, May 21st. "None knew her but to love her," therefore a large audience met to pay their last tribute of respect. Instead of black crape, were brought flowers—beautiful flowers, she loved so well, laid upon her breast, decked the coffin, and were tastefully arranged as drapery for the pulpit, fit emblems of love and remembrance. The audience listened to a very able address from Miss Nellie Davis of Massachusetts, in which she represented the new life in such a beautiful light that our hearts were lifted, and we felt it selfish to wish Aunt Hannah back.

The singing was excellent, led by Mr. C. M. Lusk, assisted by Miss Herbert of Lincoln, soprano, Mrs. Edwards, alto, and other fine voices.

The remains were followed to the cemetery by a long procession of friends and relatives, all drawn by white and gray horses. Looking at death as only a step to happiness, all things sad and lonely were avoided, and as we returned we felt that mother and wife was happy; that the life had taken a new form, and earth had only claimed its own.

We would express our heartfelt gratitude to all who were so ready and willing to help. May you reap your reward, if not in this, in the life to come. A. E. W.

REMARKS.—We knew Sister Woodworth, and fully concur in the statement that "another bright star" has left the earth sphere, to join a brighter and nobler life; there her star will shine brighter far than when with us, thus lighting the way for those left behind.

We like the way the funeral was conducted, the report, however, is too long for our columns. We rejoice that Spiritualists are beginning to recognize their right to bury their dead as it seemeth good to them. No funeral dirge for us when we go out; but joy and song, with music and shout. A man hath left the shores of time, an angel eternity's round hath begun.

Bro. Woodworth has our sympathy. We have felt as he feels, for we, too, have an angel wife and four children in the Summer Land. They are not dead, but live, and every now and then we hear from them; hear of their happy home, their progress, and that they remember us, and we remember them.

Then, be of good cheer, Bro. W., Hannah is not dead; she lives to bless you, to watch over her earth home. All is well that occurs in the kingdom of God. Be of good cheer, all is well.

BELOIT, WIS., May 25, 1875.

DEAR BRO. WILSON: You will send my paper, THE SPIRITUALIST AT WORK, to the above named place, as that is my place of residence at present. May the choicest blessings attend your labors in the good cause. Yours in the good work, S. W. BULLOCK.

REMARKS.—We publish the above letter, and send a paper to the subscriber. Please tell us where you were before you moved to Beloit, and oblige. We will thank our subscribers to always mention the place where they moved from, as well as where they moved to. Let all renew at once. Send one dollar and ten cents; the postage will be ten cents on twenty-six numbers of THE SPIRITUALIST AT WORK.

The wing of the common fly makes three hundred beats a second during flight.

For the Spiritualist at Work.

NOTHING IMPOSSIBLE WITH GOD.

BY DR. C. D. GRIMES.

'Tis said of God that He is great,
An' good, and strong, and holy;
Nothing too hard for Him to do,
In myth, or allegory.

He wills to be, and 'tis you see,
According t' His pleasure;
Evil exists, as well as good,
According t' His measure.

Then is this true, oh God, of you?
Or is it false as Tophet?
You make for good, 'tis understood,
But Evil overrules it.

Then make the good, oh God of love,
And leave out all th' Evil;
For this, you see, would please be,
Such cheating of the Devil.

But hast thou, Lord, the power to make
A falsehood out of truth?
Will error change at thy command,
And age turn into youth?

Injustice, canst thou neutralize;
And th' evil turn to good?
Can sin be stopp'd at thy command,
And truth be understood?

And Satan, too, can he be caught;
In chains reserv'd 'till last?
Canst thou not hold the monster tight
'Till dangers all are past?

Canst thou not make of evil good;
The false turn into true?
Canst thou not change the leopard's spots,
And Satan change to you?

Nothing too hard, oh God, for thee;
From greater to the greatest?
Every sinner you can save,
E'en though he's latest.

Then thou canst save us if you will,
From all this bitter sin;
But yet will let the Devil keep
His power "to take us in"?

Then, oh my soul, if God is good,
T' creatures He has fashioned;
In sin conceived, and ne'er relieved,
Of their unholy passions;

Curse God and die, for He's a lie,
To all that's true and holy;
I don't believe a word of it,
'Tis fiction, myth, or story.

I know full well that He is true,
As needle to the pole;
He never 'l let Satan outwit
And gobble up the whole.

He never 'l let his lambs be stole
By creatures He created;
Through mills of God they 'l be wrought up,
And thus be elevated.

TRAVELS AROUND THE WORLD.

Some time since we received a copy of Bro. Peebles' new book, entitled, "Round the World; or what I saw in Polynesia, China, India, Arabia, Palestine," etc. This volume of between four and five hundred pages, handsomely gotten up by Colby & Rich, Boston, treats of the manners, customs, laws, religions and Spiritualistic phenomena existing in those foreign lands, commonly called "heathen." If not the most important, it is decidedly the most interesting of Mr. Peebles' books.

Accompanied by Dr. Dunn, they held seances on board of steamers and in the different countries they passed through, the results of which appear in the volume before us. No one can read this book without discovering that Spiritualism is cosmopolitan. It exists in some form in all lands. Speaking of Canton and Hong Kong, China, Mr. Peebles says: "It was my privilege to see these coolie Chinamen conversing with their spirit-ancestors in several temples. Their methods are numerous; and the prevalence of this belief among them astonished me. It is almost universal; and yet with the lower classes it has degenerated into absurd superstitions.

"Naturally undemonstrative and secretive, the higher classes of Chinamen seek to conceal their full knowledge of spirit intercourse from foreigners, and from the inferior castes of their own countrymen, thinking them not sufficiently intelligent to rightly use it. The lower orders, superstitious and money-grasping, often prostitute their mediumistic gifts to gain and fortune-telling. These clairvoyant fortune-tellers, surpassing wandering gipseys in 'hitting' the past, infest the temples, streets, and roadsides, promising to find lost property, discover precious metals, and reveal the hidden future. What good thing is not abused? Liberty lives, though license prowls abroad in night-time. Christianity wore the laurels it wove, though Peter denied and Judas betrayed. Spirit-communion is a reality, and, wisely used,

a mighty redemptive power, as well as a positive demonstration of a future existence."

In Calcutta, India, Mr. Peebles met Baboo Peary Chand Mittra, commission merchant, writer, and Brahminical Spiritualist; he is also a writing and seeing medium. He assured Mr. Peebles that his deceased wife was as constantly with him at times as though in the body. He met also Shib Chunder Deb, a devoted Spiritualist, who has recently published a book on the subject. Also Mohindro Saul Paul and Romanath Senx, two highly intelligent young Hindoo gentlemen, connected with the higher castes, and firm Spiritualists. Mr. Peebles visited Allahabad, the "City of God," a universal resort for pilgrims.

In Egypt, they held a seance upon the great Pyramid, where an ancient spirit gave a very important communication, relating to the purposes for which the pyramids were built. From this country they went to Palestine, visiting its noteworthy places, and holding a circle in a hotel on Mount Zion.

From Athens, Greece, Mr. Peebles went to Naples, where they met Signor Damiani, after which they went to Rome and Florence. Outside Florence, under the cypress trees shading a plain brown marble monument, reposes all that is mortal of one whose name lives not only in America, but in all enlightened lands. This slab has upon it only these words: "Theodore Parker, born at Lexington, Mass., U. S. A., Aug. 24th, 1810. Died at Florence, May 10th, 1860." Close by is the monument of Elizabeth Barrett Browning, with simply the plain initials, "E. B. B.," with the following lines:

"A stone above my heart and head,
But no name written on the stone."

At Florence, Mr. Peebles met Girolamo Parisi, the editor and publisher of the Spiritual periodical, *Aurora*. He also met Baron Kirkup, who has been a Spiritualist for more than twenty years, and has never shrunk from the frank avowal of his principles; he has a large library of books treating of magic and the unsystematized philosophy of the mystics. The Baron is a practical mesmerist, and his daughter is the principal medium he consults. Mr. Peebles says our poet Longfellow attended a seance at Baron Kirkup's residence, and avowed himself a believer in the present ministry of angels.

Sectarians will accuse Mr. Peebles of partiality for the "heathen," and also of striving to show that Brahminism, Buddhism, and other Oriental religions are superior to popular Christianity. His efforts in this direction proved eminently successful. Saying nothing of the Buddhists, whom many travelers praise, there is less drunkenness and more honesty in Mohammedan than Christian nations. It is not strange that the so-called "heathen" think of sending missionaries to this country. No Spiritualist's library is complete without this volume, "Travels Round the World."

For sale by Colby & Rich, *Banner of Light* office.

A MYSTERY.—One of the strangest exhibitions that we have ever heard of read of—very closely bordering upon the marvelous and supernatural—occurred not long since in the house of a Philadelphia gentleman. Its truth is vouched for by the gentleman, his wife and family, all of whom are credible witnesses, whose testimony would not be doubted by anybody, but whose names we do not feel at liberty to make known. The facts are as follows: On a late frosty morning, while the children of the family were amusing themselves in the sitting-room, they observed a figure in the frosting on the window-pane. It appeared to be the picture of a female, holding in her hand a paper. The outlines were so plain that even the stripes on the dress were observable. The children called the attention of the mother to the strange picture, and finally the father was called, who recognized in it an exact representation of his mother. Having a correct photograph of her, he brought it out and placed the pictures side by side, and they corresponded, even to the stripes on the dress, except the picture in frost was holding the paper document in her hand. The picture remained upon the window-panes for an hour or two till dissipated by the warmth of the room, or perhaps of the sun outside. But now comes the strangest part of the story. The next day after this appearance, the gentleman received by mail a paper package exactly corresponding with the one in the hand of the image, which, on being opened, proved to be a notice to the gentleman that he had become the heir to a large legacy from his deceased mother in a foreign land.

The character of our world depends more upon our inward life than upon any accidents of outward circumstances. It is not in our material surroundings that we are to look for blessedness.

FORCEYTHE WILLSON.—Among American poets of promise was Forceythe Willson. Born in Indiana in 1837, he died in 1867. He, too, was a psychometrist. He would take a letter and pressing it to his forehead, announce accurately the character and personal appearance of the writer. He, too, like Oberlin, professed to have interviews with his departed wife. There is a remarkable poem from his pen, entitled "The Voice," which seems to have reference to the fact. We quote the following passages:

"My soul to ecstasy was stirred;
It was a Voice that I had heard
A thousand blissful times before,
But deemed that I should hear no more,
'Till I should have a spirit's ear
And breathe another atmosphere."

"Where art thou, blessed spirit, where,
Whose voice is dew upon the air?
I looked around me, and above,
And cried aloud, 'Where art thou, Love?
Oh let me see thy living eye
And clasp thy living hand, or die!'
Again upon the atmosphere
The self-same words fell, 'I am here!'"

"'Here? Thou art here, Love?'—'I am here!'
The echo died upon my ear!
I looked around me everywhere,
But ah! there was no mortal there!
The moonlight was upon the mart,
And awe and wonder in my heart."

"I saw no form!—I only felt
Heaven's peace upon me as I knelt,
And knew a Soul Beatified
Was at that moment at my side."

Between Willson and a neighbor a coolness had arisen. But as Willson was about to leave town, the neighbor met him at the cars, and holding out his hand, said: "We must not part with a cloud between us." Willson grasped the proffered hand with emotion, and replied, "The good man within me told me to say to you just what you have said to me; but the devil would have conquered, I fear, if you had not spoken. We shall never meet again; for within six months I shall have joined my wife in the land of the hereafter." The presentiment was accurate. Within four months he died.—*From Planchette.*

AUSTIN KENT now mails, post-paid, his works, "Free Love," "Mrs. Woodhull and her 'Social Freedom,'" "True and False Love," "An Open Letter to Andrew Jackson Davis," and his photograph, all for one dollar, or for eighty cents without the photo. Send him the dollar—if not another as a charity—and get a greater amount of instruction and clear logical arguments on these subjects than you can get from any other one writer. Address Austin Kent, East Stockholm P. O., St. Lawrence Co., N. Y.

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A. E. TILDEN, } Com.
J. W. SEAYER.

June 24, 1875.

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Living Department.

In this Department everything pertaining to the advancement and elevation of woman shall have a place, and our children also; who are to be the men and women of the future. What they will be, depends upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department must be addressed to *M. Emerson Wilson, Lombard, Illinois*. Mothers, sisters, friends, one and all, send us *living truths*, life experiences of your own souls, and let us live our real selves, our inner life, and seem and be to each other what we really are.

For the Spiritualist at Work. RESOLVE.

BY WILLIAM BRUNTON.

Resolve for truth,
Nor spare the cost,
The heat of youth,
And age's frost;
Resolve lest both be lost,
Resolve for Truth!

Resolve for life
With manhood blest,
Mid worldly strife,
And social rest;
Resolve and do thy best,
Resolve for Life!

Resolve for death,
Right nobly won,
Heaven's blissful breath,
Earth's labor done;
Resolve, nor seek to shun,
Resolve for Death!

From the Woman's Journal, July 3, 1875.

THE WOMAN'S PEACE MOVEMENT.

Nothing more surely indicates the incoming of a new and better social condition for humanity than the inauguration by Woman of the Peace Movement, a movement for the abolition of war as a means of settling difficulties among nations and among parties in the same nation. For this advance has been made by all civilized people, viz., wars of conquest merely, are no longer planned, as in ancient times, when the simple fact of superior might gave to one nation the fancied right to invade and subjugate another and a weaker nation.

Whatever lust of power or of territorial acquisition remains in the human heart, as a backlying and inciting cause of war, ostensibly if not really men now meet on the battlefield to redress real, imagined or pretended wrongs. And this advance is neither slight nor unimportant in its bearings upon the possible future condition of universal and unbroken peace, toward which we are hopefully looking. It indicates, indeed, such a change in the human mind as gives us reasonable ground to hope for this condition.

Let us for a moment consider the character of the change referred to.

Human nature is complex, unlike all nature below us, which can but obey, which has no power to disobey the simple law of growth originally impressed upon it, and it is at the outset inharmonious, because the faculty of aspiration toward the Highest which we possess, as infinitely constituted, is of necessity at variance with all that we are as finitely or naturally constituted. On the one side we are in bonds, limited as is the universal plant and animal. On the other side we are free with all the freedom of God, who creates us into his own image and likeness. But this process of creation is slow and painful as individual experience and the history of the race abundantly prove. It is in fact nothing less than the reconciliation in us of the limited with the unlimited, of the finite with the infinite. And as that reconciliation comes about only when the former and lower, freely subserves the latter and higher interest, the slowness and painfulness of the process becomes apparent. It is in fact inevitable. And for this reason. While there is an utter absence of the love of dominion in all that pertains to our infinite, divine and God-ward side, this same love of dominion is the one dominating characteristic of all that in us which we inherit from nature.

So we are born into the conflict. We begin in the natural, in the love of dominion, of power for its own sake and for the sake of advantage over others. And slowly, and painfully, we learn the lesson of life, viz., that power is good, and good for us not for purposes of subjugation but of service. Very slowly do we learn. The history of the race thus far includes the record of perpetual war, of oppression of some sort, either civil or religious, seeking to attain its ends by usurpation and, if resisted, by the sword; or, on the other hand, of down-trodden humanity rising against organized power, and because no other would have availed, also resorting to the sword as the only weapon whereby liberty might be achieved.

So insane does the love of dominion make us, that men have hitherto been unable to consider a rational solution of their difficulties save with hearts and hands reeking with the blood of their fellows. Treaties of peace follow wars. The peace movement proposes to reverse all this, and holding the conference before the war, to abolish its necessity. The mere fact that such an idea finds any adherents

among men is proof positive of the advance we have made.

In earlier times, during the childhood of the race, the love of dominion encountered little of opposition in the minds of men. Quite naturally so. To the child's mind its own wants are imperative, and if these wants conflict with those of another, still the instinct of self-gratification is paramount and yields only under compulsion. So with the race in its childhood. Selfish desires dominated, and might gave the fancied right of gratification. Here and there to some man born out of his time the higher idea involved in the rights of others, was revealed, but the masses of men saw only what they themselves wanted, and acted accordingly. The philanthropy of our day would have been as inconceivable to the ancients, as is a genuinely Christian society inconceivable by us—I mean a society practically based upon and built up in accordance with Christian ethics. We believe in Christianity theoretically and sentimentally, very much as we for the most part believe in the equality of woman with man. But we are learning and we have learned. We know, now, that might does not constitute right, and so have outgrown Vandalism, at least in its extreme manifestations. We are beginning to apprehend the essential oneness of humanity and thus to see that our own success and welfare cannot be gained at the expense of our fellowmen, but only by a hearty concurrence in the success and welfare of others. This truth we are beginning to apprehend, I say, and this is the nature of the change that the human mind has undergone, giving birth to changes in our methods of dealing with one another. If we declare war to-day, we must at least assume other grounds than those of conquest merely. And this is an advance. This indicates the dislodgement of the demon of self-love, which is the parent of the love of dominion and gives us reason to hope for his final dethronement, for the final triumph of love the divine angel who leads us evermore to the Promised Land of Peace.

We are beginning to apprehend the essential oneness of humanity, to know that injustice, hatred and discord, want, vice and crime, disease and death, cannot reign in one part of the universal body without affecting disastrously the whole structure. We are beginning to see that in reality, war settles no difficulty, that with a returning sense of power, the vanquished party re-opens the conflict, that the proverb must be practically reversed and right make might to the minds of men ere swords are beaten into plow-shares and spears into pruning hooks.

And can we not also see that this changed sentiment is due to the larger influence of Woman in society which has characterized the last century? I maintain that this is so, and further, that in the changed action of the future she will have her place as conjoint leader with man. I do not use the word Woman in the narrow and restricted sense of the word sex. It must not be forgotten that in this Woman's Era, men are at work with her in the inauguration of the new and higher idea which she represents, united with her in the establishment of a new and better day for our common humanity. The word Woman stands for something appertaining to that common humanity, to men as well as to women. Indeed, it signifies that which is highest in each one of us as human beings, that which after many sorrows is at last to be born in the hearts and lives of men. Woman is the representative, as she is the very form of love, and therefore it is fitting that the Gospel of Peace, which is the child of love, should first be proclaimed by the lips of a woman. It is for this reason, because she is the form of love, that she is to have her place as leader in the age that will be characterized by love. Let women then purify and educate themselves for their high and sacred mission. Love knows and can know nothing of discord, nothing of the love of dominion, nothing of any feeling or principle that leads to contention and to war.

Offense must needs come, it is true, so long as the human heart cherishes the demon self-love; but let us, as women, now in the beginning of our more public work, remember the words of the Master, "Wo unto him by whom the offense cometh." They need not come by us. They should not come by us. And to the degree that we are unable in our work to put aside every merely personal consideration, and to regard only the universal good, without reference to ourselves, to that degree are we unworthy laborers in this new vineyard of the Lord. We are hinderers, not helpers. Let us remember this now in the beginning, that our work may stand, that it may not invite the reprehension of those who shall come after us. True to our convictions of right, and firm in their advocacy, let us nevertheless, with an abounding faith in the final triumph of justice preserve a serenity of soul and demeanor, which only such faith can give, and which will demonstrate our claim to a superior inspiration. Let our work be distinctively womanly. Our leader in the peace movement calls this the Mother's day. Let us then do Mother's work. Have we so wrought in the past? I fear not. I fear, indeed, that we have not rightly understood the nature of the message entrusted to us. We cannot in reason be blamed for this. We have long worn inferiority as a badge. Quite naturally, therefore, in the dim light of our breaking day, it has seemed to us that the ideas and methods of our superiors were the ideas and methods proper for us to imitate. But a quarter of a century has dispelled many illusions. The years have educated us into truer knowledge. We are beginning to understand what is demanded of us as women. We

are not to work the old mines of political envy and jealousy that in the past have borne the bitter fruits of war. Men even, those who are with us in the advance guard, are tired of war. They are ready for new methods and new results in government and in social life. Surely then, if there is any significance whatever in calling this the Woman's Era, women must be educated into the idea and practice of leadership,—of leadership out of the old and into the new, out of the lower and into the higher, out of the age of War, and into the age of Peace. The capacity to receive this education involves a previous exaltation of our ideals, a purification of the motives that actuate our lives, and of the ends for which we labor.

The way is open before us. The aggressive and dominating spirit of man has borne good as well as evil fruit. He has wrestled with and subdued the elements. He has explored the hidden recesses of nature, has wrung from her her secrets, has proved himself her superior, become her master. He has given us Science. And this spirit has borne other and beneficent fruit. From tyranny comes resistance to tyranny. Man has met and conquered the oppressor on the battle field. Perhaps I should qualify a previous remark. Wars waged in the interests of selfishness never settle anything. The conflict is re-opened whenever a sense of power permits. But right does make might. Wars waged in the defense and for the promotion of Liberty have God for a Leader, and in His Providence they have settled some questions.

Men, by the sword, have won for themselves the right of self-government. They have emancipated the slave. Inspired by the love of Liberty they have fought bravely and died courageously in its service. And in resisting tyranny they have established precedents for women. They have evoked the spirit of freedom, and they can know no rest until the demands of freedom are as fully satisfied for woman as for man. Thus have they opened the way for us. But not by the sword. The sword can do no more than it has done for the freedom of Woman. Her battle must be fought upon higher grounds, because the freedom for all which her freedom will usher in is of a higher quality than that ordained by statutes and embodied in codes. She is to lead the way to true freedom, the freedom of the human heart from the domain of Self-Love, that prolific parent of all tyranny, discord and war.

I am not using a figure of speech. I speak the literal truth. And in view of this truth, shall it not be the first and paramount duty of our lives to open righteous war upon this tyrant in ourselves? Or, if happily such war is already inaugurated, to prosecute it with the rigor that insures success? That so we may become fitted to lead the way to a higher civilization. This is our work. Are we ready to enter upon it? Let us be assured that the reign of Peace cannot come, that wars will continue in the earth so long as the love of dominion continues to dominate the human mind. The love of dominion is essentially a masculine attribute wherever it appears, in women or in men. Let us have done with it. Let us inaugurate feminine, womanly, motherly methods of action. Let us wash our hearts and hands clean of all participation in ways whose pursuit has wrought such dire disaster in human society. Let us learn from the mistakes of men. Let us know that these things are required of us by Him who, for the furtherance of His grand designs for humanity, calls us to the front to-day. And, knowing the truth, let us follow it, so leading the way to the realization of the highest good that man can receive or that God can give—the reign of universal and unbroken peace in the earth.

LYDIA F. DICKINSON.

St. Louis, Mo.

For the Spiritualist at Work.

ONLY A SERVANT.

These words grated harshly upon my ears as I was returning home from marketing this Saturday night. Only a servant! I turned to look at her who uttered the words so contemptuously and saw a be-decked, be-frizzled, ornamented servant of Madam Grundy's, heartless and worthless, except as a display of dry goods, laces and ribbons.

As I walked, I thought, are such gew-gaws, who dress for effect, such non-producers of thought, such vampires who suck the life-blood from the working class, who spend money, the worth of which they know nothing, the almost soulless being, who cringingly follows to the last degree the ever changing, ridiculous fashions laid down by Mrs. Folly and her host of dutiful followers—is she to become a wife and per-chance a mother? God and common sense forbid, said my earnest soul. Such a servant sneer at an honest working girl who is as much above the servile fashionable woman of the period, as the heavens are above the earth. An earnest woman who hath chosen the position of cook, or maid of all work, is an ornament to her sex and is of far more worth every way, than the painted beauties who fold their waxen hands and are as drones in the hive of labor and usefulness.

Attached to the word servant has been, and is to-day, a disgrace. Why is it? Because

public opinion in its ignorance condemns the working class and daintily passes them by, forgetting that to that class are they indebted for all the luxuries which they enjoy to-day. Without these servants of the people, where would be our improvements in travel, upon ocean, land and air? Where our labor-saving machines? Where the chemist in the kitchen, who caters to the appetite of the epicure, the nurse who patiently waits upon the fretful invalid, the wife who ministers to husband and the faithful mother to her children? Who are not servants? I know of no one who is not a servant to some one, some thing, or some habit, and the meanest kind of a servant is woman to custom or fashion, for she becomes an idolator, preferring to be out of the world instead of out of fashion.

Away with such dependence. Let woman study common sense, adaptation and harmony in dress, adornings and effects, and such aping, strutting forms as flood the streets of our cities and towns will not be seen. Let woman educate herself and learn that she owes to herself a duty—and that is, to make herself worthy of life. Then she will honor all positions, calling nothing common or unclean, remembering she who serves in a kitchen, if she is faithful, is worthy a place in the parlor. Let women be rightly educated and "servant" will be uttered with respect instead of contempt. Let woman be truly educated and she will scorn to eat the bread of dependence; she will be proud to earn that which she consumes, dress in a tasteful manner, having plenty of time to attend to the laws governing her life and being, thereby fitting herself to live and grow thoughts which shall make her wise unto her own salvation.

MARY M. D. SHERMAN.

Adrian, Mich.

CORRESPONDENCE.

Monroe Centre, Ohio, Mrs. Matilda Mitchell writes: "With the enclosed 50 cts. continue sending me your excellent paper, THE SPIRITUALIST AT WORK, and may you be spared many years to work for the glorious cause of Spiritualism."

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To the many readers of THE SPIRITUALIST AT WORK who have shown their appreciation of the same by remitting the sum due for what they have received and renewing their subscriptions, we would express our thanks, and trust all who have not renewed will do so at once, and thus encourage other friends to do the same, realizing fully the stern fact that the Dollar still is King, and has power in your hands as workers, with it, to keep THE SPIRITUALIST AT WORK, with you as a worker, in the cause of truth. Let all who love the truth, united wield this power and as a band of workers here, co-operate with the spirit friends in their efforts to bring the living truth to all.

M. E. W.

Lombard, July 10.